UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

THE BRITISH ASSOCIATION, the most dignified and able combination of scientists belonging to the English speaking race, held its meeting this year at Cardiff, Wales. It had for its president an astronomer, Dr. Huggins. The annual address, always looked for as a master's deliverance, was concerning the work of the spectroscope and the camera in the field of the starry heavens. The *Review of Reviews* says: "Few of his readers could follow him in the immense sweep of his presidential surveys"; and yet we doubtless share with many of our readers a layman's desire to see that paper, hoping that we may know more if not all of the triumphs of the camera, in discovering new worlds and deciphering new texts in the current genesis,—a story of creation now in process.

MR. AUSTIN BIERBOWER has an article in a late number of the *Independent* entitled, "Save the Species," in which he pleads for the preservation of certain animal species, and declares it to be man's duty in this realm as in the human, "to step in and help the perishing lower orders." As we have societies for the preservation of forests and game so we should have some co-operative agencies at work to preserve the existence of dying and diminishing species of animals. "Man should look farther than his own interests, or, rather, should identify his interests with the welfare of everything that is on the globe. The wonderful earth that has been developed through so many ages of fire and flood and glacier, into countless orders of life, and varieties of surroundings, should be preserved in its entirety, instead of allowing all to be extirpated, except what ministers to us in our present lower sense of utility. The childhood of man should not witness the old age and death of other species. Man may need them all when he is mature."

THE installation sermon at the services in the Church of the Messiah last Sunday evening, elsewhere reported was by Dr. Thomas, and was a noble and uplifting discourse on the principle of unity manifest in nature and the human realm. It was based on the familiar text, "He that hath seen me hath seen the Father." As the drop of water is a part that expresses, and in a sense stands for the whole of river, sea, or cloud, and as the sunbeam gives an accurate if not complete account of the sun, the grain of sand, of mountain and field, so man is an epitome of the divine. "I believe in the divinity and deity of Jesus," said the speaker, "because I believe in the divinity and deity of every man and woman." It is this thought of man's central connection with the divine that keeps the thought of religion alive in the hearts of men, that makes prayer, praise and worship everlasting forms of human expression. The age calls for a ministry that combines the elements of fearless thinking with a reverent spirit.

WE published last week a letter which both pleases and saddens us, and which demands a word of editorial comment. It was accompanied with a private note in which the writer says he is a Methodist preacher, "making good use of Unitarian principles," a subscriber to UNITY, and "deeply interested in its aims." He requested the omission of his name. Now, grateful as we are for sympathy from any direction, and still more pleased as we are at the signs of intellectual awakening wherever found, we feel constrained to ask "Alpha," who is evidently at the beginning of his career, whether he has ever seriously contemplated the *morale* of his present situation. In his present position he seems to us true, neither to the denomination whose name he bears and whose interests he labors publicly to promote, nor to the cause of a more liberal faith he at the same time seeks to render such disguised service to. If he had signed himself "Omega," and we had thus derived the hint that he was an older man, of fixed, mental habits, and a course in life already determined, we should feel this word of warning useless; but let "Alpha" and all like him remember that mental methods based on apology and half acceptance of truths, seen in their entirety, must be thrown off now if ever; that a cause that now seems a matter of wise expediency will soon become a necessity; that courage wanes as we fail to use it; that truth grows less clear to the vision that veils itself against her. The feat of sitting on two theological stools at once can be accomplished, but it requires, to us, a sad misdirection of power, and continuous mental pains endured for an unworthy object.

A COPY of a printed address by John Brisben Walker, on "The Church and Poverty," is before us. Speaking of the sudden changes that often take place in the social standing of the American family, rich to-day and poor to-morrow, the writer draws the following picture: "A man is a United States senator—his son becomes a merchant—fails in business and *his* son becomes a book-keeper. The book-keeper dies suddenly, and without provision for his widow, and she, unable to educate their boy, sees him grow up and take a position as street-car conductor with a dollar and a half per day for eleven hours' work. Thereafter, that family go through all the longings, and privations, and miseries, and discomforts, that are meant by an existence eked out on a per diem of one dollar and fifty cents," etc. But there is another side to this picture. The street-conductor also has a son, inured to a life of toil and struggle, attends the public school, having inherited perhaps from his senator-ancestor a taste for books, graduates, and establishes himself in a worthy business that wins him both money and social influence; and the trend of things is again upward. Some of our social philosophers have a vision far too downcast and one-sided.

THE atmosphere of Chicago has been full of the suffrage question the last week and the controversy on the new election law giving women the right of ballot on school questions. This law would have been practically inoperative in Chicago for a long time except for the appointment of County Superintendent Lane, to the office of City Superintendent, and the necessity of filling his place with a new man. All the offices connected with the city schools are filled by appointment of the Mayor and the Board of Education. As it is, the signs show that owing to some rather serious technical difficulties in the wording of the new law, which makes it seem to conflict with the State constitution, it is likely to be rendered inoperative still. The women suffragists of the city propose to make a gallant fight for their rights and have the support of the thoughtful portion of the community. It is impossible to predict results at the time of this writing, but the situation as it stands at present is a sad and discouraging commentary on the average legislator's power to say the thing he means. The courts will doubtless have to decide whether the law passed at Springfield last summer, whose intention every one plainly understands, is to be interpreted according to this manifest intention or the quibbling objections of interested and unscrupulous partisans.

INTERNATIONALISM is likely to become the unique feature of the last decade of the nineteenth century. The *Review of Reviews* for October in its article on the World Congress of Methodism gives a startling and inspiring list of these world gatherings recently held or soon to be held, among which are World's Congresses in the interest of Geology, Hygienic Science, Postal Service, Labor Problems, besides the various religious gatherings, "Pan Anglican," "The Pan Presbyterian," "The Pan Congregational," and now the "Pan Methodist." Will the Unitarians of America rise to their opportunity? Will they take hold of the proposition made at Saratoga to hold a great "International Unitarian Conference" at Chicago in '93? If they fail they will fall last in the line, instead of occupying the place bespoke for them by their prophets, on the right of the column, leading the march. But if they fail we have strong hopes that under the direction of the general committee of the World's Fair Auxiliary on religious congresses, mentioned in our editorial of recent date, we will witness the most comprehensive religious conclave the world has ever seen; when representatives of all the faiths that cheer and sustain men on the globe will gather to rejoice in those things they hold in common, to consider their common foes, and to set out in holy rivalry their peculiar triumphs, and the special gifts they have been permitted to lay at the feet of mankind glorious, the divine humanity.

Open Air Religion.

We trust none of our readers, particularly the preachers, will miss the inspiring articles on "Hugh Price Hughes, and his Work," by W. T. Stead, the London editor of the *Review of Reviews* in the October number of that magazine. Mr. Hughes was one of the most living of the many living men in attendance at the late Methodist conclave in session at Washington. He is one of the most potent forces that is, according to the opinion of Mr. Stead, "now transforming if not transfiguring Methodism." One element of his power is found in the fact, that he, true to the antecedents of prophetic Methodism, is taking religion once more out into the open air. He has escaped from the clutches of ecclesiasticism. The Mrs. Potiphar of church conventionalism has tried her wiles upon him in vain. The first thing he found necessary to do in order to make "the philanthropy of God visible and manifest to the children of men" in London, according to this writer, "was to abandon, once for all, the whole conventional apparatus of sanctified bricks and mortar which, originally invented to minister to the salvation of men, has become a great moral rampart dividing God from man." In order to do this, Mr. Hughes in his London mission has gone into the halls where concerts, politics and other interests draw men and women of all kinds and conditions every hour of every day and every night. This is just exactly what the Wesleys did before him. And when no inclosure offered, the out-of-doors was good enough for them to sing, pray and preach in. The Holy Spirit may have reared the Gothic arches of Europe's cathedrals but it certainly never consented to abide on the inside, and it is never more effectually excluded than when men and women have tried to parody those great stone poems with their little "contract shams," made out of pine and plaster, in the name of

religion. Protestantism has fallen on evil days, when it becomes enamored of material statistics and is degraded with a material passion for organization and external manifestations of power and progress. Our little Unitarian fellowship in common with others is exposed to this temptation. There seems to be rising in our midst a certain distrust of, and prudential pity for a passion to "preach our gospel to every living creature," whether or no. And our missionaries are exhorted, not to "waste strength," "scatter their energies," "spend money," in "directions where nothing will come from it." And that "nothing" means no church organization, perhaps entered into for most selfish reasons, no minister, half paid, and no church blanketed with a mortgage and poorly occupied. In the midst of such protests it is refreshing to come upon the ideal of our English brother, John Page Hopps, in the September number of his little magazine, *The Coming Day*. "In this, our Father's church," he says, "it will be held that true church membership does not involve the meeting together in one place, and would therefore welcome and count as its adherents all who professed to accept its ideals and aims. In this way, it would offer sympathy and encouragement to thousands of isolated and spiritually lonely souls, and, with simple ways of worship, it might cover the land with happy havens of refuge for now houseless spirits, many of whom are drifting on to unbelief because they know no alternative to the wearisome scholastic combatants and their creeds.

"Our Father's church would not be anxious to multiply isolated church enterprises. It would rather teach men and women to act together in the open world for the good of all,—to apply its principles and ideals as masters and servants, parents and children, buyers and sellers, citizens and friends. Its highest ideal would be to be 'a well of water,' springing up everywhere 'unto everlasting life.'"

This is the true church, the church of living sympathies and active hunger for righteousness, and he alone is "missionary" who increases this life and intensifies this hunger. Church organization and church meeting houses do form a part of the religious needs of humanity, but they come last and not first in the order of growth. The first thing to do, as well as the last thing to do, is to touch human hearts anywhere and everywhere with a sense of duty. The coming kingdom waits the helper that may be summoned by a passing word dropped in a country school-house, just as surely as the man or woman who may live in that town of ten thousand or over, which is the theoretic "strategic point" for some Unitarian missionaries. "Power is in the word." Let us fill the State, our country, our world with the love of truth and freedom of thought. Then churches will follow. Preachers and cathedrals in one form or another will spring from the ground. "The kingdom of God cometh not with organization," is the modern comment on an ancient text, recently made by one of our yoke-fellows. But if the kingdom of God will organize, it will be for godly purposes. It will not want a church as an indulgence to its members, but as another tool with which to help the world. We need among us another influx of the old circuit riders' spirit. We want to send our Unitarianism on foot and a horseback into every crossroad, village and town in our land, once a year, or if we can not get around so often, once every ten years. If we can even do this last thing, the middle of the twentieth century will see us a mighty company, a splendid power for good.

Gleanings.

JESUS justifies his plucking of the wheat-ears upon the Sabbath by an appeal to the example of David who ate the shew-bread prepared for the priests alone. David's excuse was hunger. Human necessity is superior to ceremonial observance. An empty stomach makes short work of the ritual. A starving man sees no divinity hedging the dinner of a priest or the wheat-field of a Pharisee.

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THE inherent dignity and essential soundness of human nature is one of the first principles of a rational theology. There are certain manuscripts known to scholars as palimpsests. The original writing has been erased, and over it some later writer has scribbled his weaker thought. Scholars are delighted when they can remove the new writing and read the precious words of older masters. Upon God's original revelation in the heart, men have written their follies and sins. As Sancho Panza said: "Every man is as God made him,—and a great deal worse." When we honestly try to remove those follies and sins, and get down to the first impression, we find it bright with the lines of divinity. It needs no new creation, not something manufactured afar and put into man to make him right; it needs that he shall find what God put there in the beginning, and live by that.

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MAN is greater than all temples, because he himself has builded them. They are the embodiment of his thought, the work of his hands. The man is always greater than his deed. The painter is more than that which he puts on canvas; the sculptor than his marble creations. I doubt not Thorwaldsen saw even more beautiful angels flitting, white-winged and radiant of face through his brain, than the one which he captured and fixed forever in marble. The architect is greater than his building. The soul of Sir Christopher Wren was grander than the mighty dome he hung, like another planet, in the heavens. The author is greater than his book.

"There are poems unwritten and songs unsung,
Sweeter than any that ever were heard;
Poems that wait for an angel tongue,
Songs that but long for a Paradise bird."

Deeds are but sparks that fly from the workman's anvil, bubbles that rise upon the tides of life. Deeds are but rocks blasted from the mountainside, and only hint the inexhaustible quarries that lie far within the granite hills. The best work of man, his noblest temple, is but a suggestion of his undeveloped possibilities. More graceful than bended arch, more beautiful than glowing frescoes, more aspiring than dome or pinnacle, is the inward temple of which the outward is only a feeble and fragmentary expression.

M. D. S.

JAMES RUSSELL LOWELL was particularly happy in one of the minor phases of his profession as poet, autograph writing. The London *Times* publishes the following lines, inclosed in a letter to Lord Cranbrooke, and offered to him for general use in this way:

On earth Columbus wrote his name,
Montgolfier on its circling air;
Lesseps in water did the same;
Franklin traced his in living flame,
Newton on space's desert bare.

Safe with the primal elements
Their signatures august remain,
While the fierce hurtle of events
Whirl us and our ephemeral tents
Beyond oblivion's mere disdain.

Our names, as what we write on, frail,
Time sponges out like hopeless scores,
Unless for mine it should prevail
To turn awhile the faltering scale
Of memory, thus to make it yours.

But something still better is found in the little poem entitled "For an Autograph," and printed below, and which contains one at least of his memorable lines:

"Not failure, but low aim, is crime."

FOR AN AUTOGRAPH.

Though old the thought and oft expressed,
'Tis his at last who say it best,—
I'll try my fortune with the rest.

Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.

"Lo, time and space enough," we cry,
"To write an epic!" so we try
Our nibs upon the edge and die.

Muse not which way the pen to hold,
Luck hates the slow and loves the bold,
Soon come the darkness and the cold.

Greatly begin! though thou have time
But for a line, be that sublime,—
Not failure, but low aim, is crime.

Ah, with what lofty aims we came!
But we forget it, dream of fame,
And scrawl, as I do here, a name.

WHAT is the meaning and purpose of Israel's existence, what is the position he occupies in the life of the nations, what is his destiny in the larger kingdom of the spiritual life of humanity? The prophets of old, as well as the best and noblest minds of the people, conceived this mission to be at all times a *divine* one. Israel is to be a people of God, that is, his mission is to historically body forth those religious ideas which constitute mankind's true dignity and wealth; developing upon the basis of his national life those laws, institutions, and ideals which have given value and direction to the higher life of humanity. That this was his divinely appointed mission, and not the result of accidental combinations, that Israel did not happily or unhappily blunder into his true vocation, but was purposely led, nay, often forced, upon his line of action, is testified by every page of his wonderful history. To many a nation of antiquity the thought of its mission dawned when its history had closed; but Israel's history begins with a clear outline of his divine calling. The true, the ideal Israel, though constituting but a minority of the people, always thought, felt, and acted in the spirit implied in the name, Elijah: "My God is Jehovah; I am sent into this world to proclaim his truth, to preach his holiness, to testify of his righteousness, to spread the knowledge of his justice and love, to teach the nations the fatherhood of God and the brotherhood of man, to build up the kingdom of God on earth."—*Isaac S. Moses.*

"I AM personally pledged to religious ideas. They are necessary to my life. I want to help sow seeds of the religion that is to be. In my religious teaching I address the few who care to follow abstract thought in ethical work. I speak to all. Ethics is the nursery of religion, and it satisfies on its own account those who have no interest in religious interpretations. And yet you can not do a good act without being lifted into a spiritual atmosphere. Even in the religious interregnum men will hope, labor and love, show patience and self-sacrifice. Where love is there is Deity. The higher faith will be more felt than thought, express itself more in act than word. As with faith in God, so with the hope of immortality. Who that loves can believe that the idol of his heart can be lost forever? All that is best in earthly possessions argues their permanence. Every man that lives rightly feels that within him is something destined not to die. Evolution postulates progress. Throw yourself into its stream and you will be stirred by a life that spreads far beyond the ken of mortal eye."—*Felix Adler.*

Men and Things.

THE preachers to Harvard University for 1891–92 will be Dr. Lyman Abbott, Dr. Henry Van Dyke, Dr. C. C. Everett and Dr. Leighton Parks, and one other to be named in place of Dr. Brooke Herford.

MRS. GALDSTONE is to write a series of articles for *The Ladies' Home Journal* of Philadelphia, called "Hints from a Mother's Life." In it the great English statesman's wife will tell the method which she adopted in bringing up her children.

DURING the recent Ecumenical Council, Bishop Fowler said of his denomination: "Methodism never whipped a Quaker nor burned a witch, nor banished a Baptist." This is high praise and shows that at least the hearts of the followers of John Wesley are the right kind.

MISS FRANCES E. WILLARD is trying to raise funds to endow a John B. Gough memorial professorship in some university, the idea of which first arose in her mind at the Catholic Total Abstinence Convention in Washington, when a professorship in honor of Father Mathew by the Catholic University was established.

WHILE Lord Tennyson was celebrating his eighty-second birthday at his home on the Isle of Wight in September, Algernon Charles Swinburne was burying his only brother Edward on the same island by the side of his father, Admiral Swinburne. Much of the latter poet's youth was passed on the Isle of Wight.

WE learn from the *Christian Register* that Munkacsy, the famous Hungarian painter, is engaged upon a new picture, the subject of which is Christ among his disciples. He expects to devote two years to the work, which, after its exhibition in Europe and America, will find a permanent home in the national gallery at Berlin.

SECRETARY NOBLE, of the Interior Department, it is said, has such a dislike for tobacco that he cannot bear to have any one smoke in his presence. This antipathy has grown out of the fact that when a boy he was at one time forced to work in a room where smoking was constantly going on, and was made very sick by it. This is to us a minor, but important qualification for public office.

THOMAS HARDY, the novelist, began his career as an architect in English Dorchester, and his first published work was an essay on the use of colored brick and terra cotta in dwelling houses. His first novel, "Desperate Remedies," was published in 1870, when he was thirty-one years old. He is therefore fifty-two years old at present, or two years younger than William Dean Howells. His latest book was "A Group of Noble Dames" and has been very well noticed in the leading reviews. He is one of the English authors whom foreign visitors seldom see, not being over fond of society.

MRS. CELIA THAXTER'S home in Appledore, the largest of the Isles of Shoals, is surrounded by a beautiful garden, gorgeous with brilliant blossoms. Among these Mrs. Thaxter may be seen at work in the early morning hours. The house, a roomy cottage, is always fragrant and bright with cut flowers, and the walls are covered with choice bits of painting, etching, and sketching. Mrs. Thaxter was brought to the Isles of Shoals by her father, their owner, when she was only five years old, and lived there until she was sixteen, when she married Levi Thaxter.

IT is said there is only one man now living in Edinburgh who knew Sir Walter Scott, James Stillie, the bookseller. It was Stillie's duty when young to carry proofs to Abbotsford, and he often had personal dealings with Scott. Mr. Stillie began business for himself in 1825, and he still pays daily visits to his shop. He is full of reminiscences of Sir Walter, who was to him both the greatest and the best of men. "Some men," he says, "are proud, but Scott was not like them; he had a kind word for everybody. He did not know what pride was. He spoke to me as if I was his equal. And he was a true man. He was a great man—a very great man; there'll never be his like again."

THE *Youth's Companion* announces an organization called the LYCEUM LEAGUE OF AMERICA. It is to consist of a system of local debating clubs, connected through the Lyceum Department of *The Companion*. This department accepts the care of the League, gives each club a free equipment, suggests topics for discussion, and furnishes valuable aid in their investigation both by books and by correspondence. The aim of this movement is to make our growing youth intelligent on the great problems which confront the American people, and to impress them with the duties of citizenship. It is a timely step. There is undoubtedly a rising tide of Americanism which this movement will do much to swell. It will be kept entirely above the plane of partisanship.

Contributed and Selected.

Not Death, but Transition.

O mystery of death! Is it that you
Who were but yesterday so near to me,
To-day have gone so far beyond my view,
You live, e'en now, but as a memory?

I wandered in the old familiar way,
Along the well-remembered paths of yore,
O haunting visions of departed days,
Will you return? O never—nevermore!

I sat where oft we sat in days gone by,
I stretched in vain to feel once more thy hand;
The evening wind passed with a mournful sigh,
O heart beloved! Thou couldst not understand.

"Did you not know it was my voice that spake?
Nor feel my touch upon your outstretched hand?
Did not the zephyrs, gently sighing, wake
In speech you could not fail to understand
The thought that I was with thee, heart to heart?

"O rhapsody of life! I did not die,
I did not leave thee dear, not one short hour,
I have not even passed beyond the sky,
But clothed with deathless love's pervading power
Thy sentinel forevermore am I.

"I'd guard thee from the hell of vain regret,
The hope deferred, the soul-corroding care,
The hourly, petty ills that chafe and fret—
And banish peace and revel in despair.

"I watch and wait, dear one, I watch and wait,
The evening cometh and the shadows fall;
But on the other side the pearly gate,
When thou hast cast aside the pains and all

"The apprehensions that like phantoms stand
Menacing happiness, forbidding rest;
Then, darling, we together, hand in hand
Will wander, knowing that He knew the best."

DELIA H. DICKSON.

For the Most and the Best.

So far as we can discover, the truest and highest end of education is to enable us to get the most and best of life in this world, and impart it to as many others as we are able.

If there is any other world or life after death, the rational and scientific probabilities are that it will be a natural continuation of this; so that the best education for this world will be a good introduction to any higher. The great problem is, then, what kind of education will enable one to enter into the possession of the most and best of this world? Are there any radical defects in our popular education, when considered as to this end? Are there any general principles of right education that appear quite plainly? Let us consider these questions briefly: First, an education of sound and beautiful bodies. Second, of vigorous and delightful powers of thinking. Third, an education that extinguishes selfish ambition, and cultivates kindly aspiration. All of what we call our life in this world is dependent upon the visible body we live in and through. Moreover, the quantity and quality is directly measurable by the perfection of form and action of this body. It is quite plain then that the first essential in right education is to develop and preserve the very best body we can, so that we may hope, love, think and strive in the fullest, richest way possible. To study books, accumulating knowledge in that way is well, if well done. But what if we do it in a way that contracts our lungs, distorts the spine, checks the flow of blood and blinds the eyes?

We thus pull down in one direction as fast or faster than we build up in another; we may increase the quantity of life while degrading the quality. To mar and distort the body for great riches of book knowledge is simply a wretched sacrifice of the glorious outer life of the world of sunshine and free air and nature's limitless wealth and beauty, for a miser's hoard of candle light, stifling air and moldy treasures in a prison. Better for the boy or girl to enter upon life with strong, healthful bodies, clear, open organs of sense, strong heart-beats, and brain hungry to know, even though possessing small treasures of book knowledge, than great riches of books, with body broken and diseased in the getting. The power to think strongly and easily, and a good appetite for knowledge is far more towards winning the most and best of life than any book accumulations of memory.

Hence, popular school honors are not worth the sacrifice to disease of a single lung-cell, not one weakened heart-beat. Why will parents continue to urge their children to vanity and selfish excelling? Can they not see that the possessing the most and best of life is determined in no wise by the winning or losing of school honors, but by sound lungs, good digestion, a brave, bounding spirit for laughter, song and dance, and joy in earnest thinking and working? Is not true education into vigorous and delightful power of thinking? The ill of extreme popular education has been to swamp the intellect in the dry accumulations of memory.

To think strongly and with joyfulness out and up into the boundless domain of science and art; to feel and perceive the grand laws and principles of nature in the living sky and mountains, the woods and flowers and animal life; to discover the movements of the soul of things in its eternal beauty and harmony; to feel our lives rise and bound upward with this infinite wave of world life flowing through us and over us, is not this a true education in part, whereby we may enter into the most and best of living? All this may come in joyfulness, in the hopeful, peaceful attitude of the soul more than in agonizing endeavor. The highest knowledge and power of the intellect is not to be ground in, or ground out by any mechanical high-pressure process of schools, but is born and grows in the mind, as the laughter and song of happy childhood. When the body is a delightful garment to the soul, when we are in the attitude of hope and aspiration for goodness and beauty, then great thoughts are born as easily and joyfully as song and dance to youth. He who through education comes into the attitude of a lover of truth and holiness, standing with mind open and clear to the sunshine and free air of thought, is led and filled as by the Holy Ghost.

Is not this an ill of popular education, that it distributes its honors, according to the show of knowledge more than for substance? As an incentive to attain to this display and popular success in education selfish ambition has been stimulated and goaded on.

The youth and maiden schooled for a dozen years into this "top of the ladder" idea of success, enter upon man's and woman's life believing thus to find the most and best of life. What is the outcome of this life line? Always weariness and pain, disappointment that often turns to scorn the world. Is there nothing more or better in life than this? Suppose we teach the young to know that selfish ambition is barbarous, that real success is no more at the top of the ladder than at the bottom, that the show of knowledge, or popular honors in nowise determines the getting the most and best of life. Suppose we set up a new standard of educational success. Stimulating, nourishing, altogether another motive, teaching the young kindly aspiration, that he who loves knowledge most, regardless of show or honors is entering upon the truest education; that he who learns to help his neighbor to success, careless of his own honors is most to be honored; now the outcome of this kind of education is always strength, and joy and peace in living. Youths and maidens entering upon life through such an education will more and more aspire and strive for the good and beautiful. Home will be sought and valued for its love and helpfulness, for its high thought and noble endeavor, more than for any show of gold or silver, marble or tapestries. People through such an education will grow to count every man and woman noble and successful who is true and brave; to enter upon business with the high motive to gain only to serve the world in righteousness, to become politicians serving the nation's life to the forgetting of their own.

We have had such men and women in our age, prophets and priests of the new nation. So simple and heroic has been and is the greatness and beauty of such lives the whole nation holds them in growing reverence. They help us to know the possible greatness of political life to be. On some such a line of education shall we not teach and find the most and best of life?

W. A. CRAM.

Hampton Falls, N. H.

Correspondence.

Unitarianism among the Swedes in the West.

DEAR UNITY:—It is so often said that the Swedes are orthodox Lutherans, that I almost fear that most people believe it is true. But nothing can be more erroneous. More than a third of the Swedish population of the West do not belong to any church and never go to church. Many of these unchurched people are entirely indifferent to religion, but at least fifty per cent of them are thinking men, who would join a Unitarian church if they knew what Unitarianism means. Since I began missionary work in the West, I have met many of my people, who have been Unitarians for years without knowing that there were others who had the same belief as they have. Nevertheless it is a hard and difficult work to gather the people together into congregations. The worst obstacle in my way has been the westward movement of my people. About two years ago I had a congregation of over one hundred members, among which were some of our newspaper and other men of a good education. Now many of those who were most prominent in our young movement have left the city and taken up their abode in other places. It is not far from beginning anew, and it must necessarily be some time before we get a sufficient number of families residing in Minneapolis to make up a solid congregation. Another obstacle in my way is the strong religious prejudices against us from the orthodox people. In many cases the wife keeps her husband away from our meetings, for the Swedish women, as a rule, are priest-ridden. But notwithstanding these unfavorable circumstances, our work is progressing. Those who have joined our church as active members labor hard for our cause. Our affairs are not in a flourishing state, for we still have to struggle for our existence, but we gain something every year. Those among our friends who before did not believe it possible to form a Swedish Unitarian church, and therefore kept away from us, now have begun to join in the movement and to help us along. The attacks made upon us have only favored our cause. We publish a semi-monthly paper, called the *Spark*, and also have printed five small pamphlets which have considerable circulation. This winter we are going to have two Sunday services. For our meetings we rent a hall on Washington avenue, S. corner 13th avenue. Miss Emma Nilson, a graduate of the Conservatory of Music of Berlin, is our leader in song. Our Sunday-school last winter was attended by fifteen young men.

This summer I delivered five lectures in Chicago. The audience increased every time, and I am confident that there are so many Swedish Unitarians in your city that a congregation could be established, if only they had a leader. But until we get one, our paper, the *Spark*, has got to fill his place. It goes out at present as a traveling missionary to all Swedish settlements of some importance from New York to San Francisco and does a good work, as is shown by the numerous letters I receive every day from distant places, and which sometimes amount to from twenty up to forty a day. I can not answer them all.

The Swedes constitute a great and important part of our western population. They are mostly laboring men, some are engaged in business and politics, some publish papers or teach school. They are intelligent and progressing. Unitarianism therefore undoubtedly has a future among them. Unfortunately our language prevents to a great extent co-operation between us and our American fellow-believers. But this disadvantage is only temporary, for our children speak English, and in a not very distant future the Swedish Unitarians will be English speaking altogether. But meanwhile let us not forget each other.

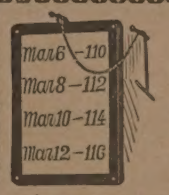
AXEL LUNDEBERG.

To Whom is Credit Due?

EDITOR OF UNITY:—An editorial article appeared on the first page of UNITY, for September 17, in which Lucretia Mott was given credit for the sublime utterance: "Truth for authority, not authority for truth," but I think Voltaire used these words before Lucretia was born. If mistaken in this matter, please correct me, and oblige, CINCINNATUS.

Cincinnati, Sept. 21, 1891.

If we remember aright, the *Index* used the above extract for its motto, crediting the same to Lucretia Mott. Mr. Sidney Morse also uses them as an inscription in his plaster plaque of Mrs. Mott.—[ED.]



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Church Door Pulpit.

The Mission of the Liberal Churches.

PREACHED AT THE FIRST SUNDAY SERVICE IN UNITY CHURCH, MIDDLEBORO, MASS., BY REV. W. H. RAMSAY.

On Wednesday last we dedicated this beautiful house to the worship of God and the service of men.

There are those in this community who think that we have done a superfluous, if not a positively wicked thing, in adding another to the already too numerous religious organizations of this town. Such feelings are apt to prevail in every community where a new religious society is formed in the presence of old and long-established churches.

It is the most natural thing in the world for a loyal member of one of these old churches to feel that his church is adequate to all the religious needs of the community; that it has a mission to all; and that if they would only taste and see, they would prove the truth of his assurance. But this private feeling does not weigh much with those who are entirely outside the churches; and it does not, in the least, affect their purposes or their conduct.

There is another feeling, however, for which we must have the highest possible respect. There are those in almost every community who long for a real union of all souls in the worship of God and the service of man, and who sincerely desire to see all credal fences taken down; and to whom the organization of a new society, or the building of a new church, where old ones already exist, seems but a fresh bar to the fulfillment of their cherished hope of religious union. With such persons we are in perfect sympathy. We also believe that there are far too many religious sects in the world, and that credal walls and dogmatic fences are the main hindrances to real union in the service of religion. We are one with such persons in sympathy, and—which is more important—we are working for this very end: The object and aim of our existence is to bring about this union of all souls upon a platform of religious fellowship, that is broad enough to comprehend every sincere and loving soul, who is seeking to serve his fellow-men in righteousness of life.

If this society was simply a branch of the so-called evangelical denominations, differing from the older churches of the town much as one shade of blue differs from another, I should consider its organization as a foolish waste of energy, and a cruel wrong against the churches that are organized upon the old orthodox lines. One or two really strong churches, capable of the most efficient work of their kind, and able to command the services of the ablest and best men for their ministry, would surely be of much greater benefit to a town than five or six struggling sects, maintaining a feeble existence, and only differing from each other in non-essential particulars. Now, if this society were only another of these "orthodox" sects—perhaps a shade more liberal than the older one—its organization would be a foolish waste of resources, and a sin against the law of religious union.

But, friends, a Unitarian society does not represent a new shade of orthodoxy; it is something generically different. The results which we seek to accomplish can not be brought about by the older church organizations; or can not, at least, until those older churches shall have undergone a transformation in their doctrines and methods, which does not appear to be at all imminent at present, over any very wide area.

Let me state, therefore, as clearly as I may, what I conceive to be the main reasons why we ought to continue to organize liberal churches:

I. In the first place, there is the reason that arises from the actual conditions and needs of the religious world to-day.

The demand of our time is for a church that shall be free from all creed-texts of membership,—a church that shall freely and gladly welcome to its fellowship and co-operation every sincere seeker after truth, who is anxious to serve his fellow-men in righteousness of life. For such a church, multitudes of earnest men and women are waiting and longing. How many such churches are there among the older denominations? Alas! they are few, and far between.

Meanwhile there are hundreds of thousands of men and women—every town and village has its company of them—who can not accept the creed of any of the existing churches. There are thousands of good and earnest people who are outside of the churches. Now, the aim of a Liberal or Unitarian church is to bring these people together, and organize them for the promotion of righteousness and human goodness, without any reference to their individual theological opinions or differences. This is one of the principal reasons why we must keep on organizing liberal churches—because a large and increasing proportion of every community refuses to unite itself with the old church organization, or to accept their conditions of membership.

But we shall be reminded, perhaps, that this reason is merely negative, and that if we will only be patient, and wait long enough for the old churches to develop and broaden, there will be no place for the new organizations. Every new indication of the growth of a more liberal and rational spirit among the older churches, furnishes a text for some well-meaning person to lecture us on the duty of denominational self-effacement. We are told that our special mission is fulfilled, now that the leaven of rational thought has worked its way into the old orthodoxy; that our part as a denomination has been played, and that if we have any regard for historic propriety or dramatic completeness we will gracefully retire from the ecclesiastical staff, and make way for those churches whose more perfect organization is adapted for more permanent service. Now, there can be no question that the Unitarian churches have done a vast deal of this leavening work. The harsher and more revolting dogmas of the old Calvinistic theology have been surrendered, and where they have not been surrendered they are kept in the background; so that it is very rarely that one hears those dogmas from the pulpit. There is an advance all along the line towards the position that is held by the liberal churches; and, in years to come, Christendom will have reached the stage that is now represented by the churches of the liberal faith.

But, friends, our business is with the church of to-day, with the men and women of to-day, with the practical needs and opportunities of to-day, and the only way to advance and bring in the ideal church, is to build the church of our own day according to the highest pattern known to us at the present hour. It is our imperative duty to go on organizing the people who believe in this ideal into societies that shall be the patterns and programmes of the church that is to come.

II. The liberal church is a necessity also, because there are certain great truths of religion—truths regarding man and God and the universe,—that need to be affirmed. We exist as a church not simply to declare our disbelief in this or the other offensive theological dogma. We join together that we may boldly affirm those great principles of truth and life that appeal to the reason and conscience and experience of men.

Let us see what some of these affirmations are:

(1.) Regarding God: We affirm the divine Unity. We affirm this as a truth of reason and conscience and of science; that God is all and in all; that in him, and through him, and to him are all things; that there is one supreme source of life, a righteous and holy and benevolent will, which is guiding and molding the whole universe by laws that are infinitely wise and beneficent.

If it be asked: Is not this grand truth the common heritage of all the churches, and is it not affirmed by all with equal clearness? We reply that the doctrine of the divine Unity and supremacy, while it is taught in a general way by the churches of the old order, is so affected by other dogmatic assertions, that its efforts are practically nullified. The theological conception of God, that prevails most generally in the so-called evangelical churches, is not that of the Divine Unity that is taught by reason and conscience and science; it assumes and teaches that there has been failure and moral catastrophe in the universe, and that the divine purpose has been frustrated by the hostility of a malignant diabolic agency. The liberal church, on the other hand, boldly asserts that, from the beginning, "all things have worked together," and "worked together for good;" that there has never been any break or failure anywhere in God's universe; and that what may seem to us to be failure is but the incompleteness of development. Liberal religion takes its stand boldly upon the facts of the universe as ascertained by science, and finds that nature is clean, and friendly to man; and that her apparent antagonisms are but the results of ignorance and mal-adjustment to her laws.

(2.) Regarding man: The liberal church affirms the divinity of man; that is, his spiritual origin, and by what constitutes his essential nature every man is a son of God; that beneath all the outward and accidental deformity that often marks his life, there is in every man that which allies him to the Divine spirit of truth and goodness; and that the latent possibility and ultimate destiny of every human soul is assimilation to the Divine likeness.

We affirm that the human race has not fallen from moral and spiritual perfection; but that it has been slowly and gradually rising from low and imperfect and animal beginnings; and we hold that the entire history of human civilization,—of science and art, and civil government and religion—confirms and illustrates the truth of this doctrine.

Liberal religion teaches that the divine life has been slowly and gradually, but surely manifesting itself, according to the growing capacity and increasing perfection of the moral and spiritual faculties of man. It recognizes the fact that there have been natures exceptionally endowed, and capable of an insight and inspiration of moral and spiritual truth, unknown to the rank and file of mankind—great prophets and spiritual leaders of the race, whose lives and teachings have given the world permanent uplifts to loftier and purer ideals of religion and life.

In the fore-front of these great spiritual leaders of mankind it places Jesus of Nazareth, a human soul so transparent in its purity and goodness, so fully consecrated to the service of the All-perfect Righteousness and Love, that it dwelt in the very bosom of Deity, and voiced for the ages the holiest and most perfect ideal of life.

Now, such conceptions of God and man and religion, separate us by an almost infinite difference in thought from the old churches.

Nothing is gained by trying to hide this fact from ourselves or others. It is one of the chief reasons for our existence as distinct organizations, that we hold a theology, or a philosophy of life, that in its fundamental conceptions differs totally from that of the older churches. Now these great truths need to be affirmed. We believe that the thought of the universe, of God and man, and of the relation of the human to the divine, that forms the basis of liberal religious teaching, is all-important in its bearing upon human character and human happiness. Too much emphasis can not be laid upon clear and sound thinking in religion. A theology that is out of harmony with the facts of the universe, and the experiences of life, can not command the respect of educated and thoughtful men.

With a basis of belief differing so widely from that of the older church organizations, it is inevitable that the worship and work of the liberal church shall be correspondingly different.

And, first with regard to worship: It may sound like a large assumption; nevertheless, I venture to affirm it as a truth, that the liberal church makes provision for—nay, makes possible to men, a profounder religious reverence and a more spiritual worship than the world has ever known before.

It ought to be evident enough to all that the character of religious worship must, and actually does, correspond with the conceptions that are formed of the object of worship. The conceptions of Deity and of man's relation to God that are most prevalent in the theology and teaching of the older churches, make the highest spiritual worship impossible.

In the first place the crude, but most common conception of a trinity of persons in the God-head—amounting in the popular thought or imagination, to tritheism—is fruitful of mental confusion.

The poet Whittier, in that fine hymn in which the divinity of love and self-sacrifice in the Man of Nazareth are so beautifully set forth, says:

> "No jealous claim or rivalry
> Divides the cross and throne."

But all are not Whittiers, and the average mind is incapable of the subtle distinctions of a mystical theology. In the popular thought, Jesus is a mediating man-God, or God-man, between the supreme and the human worshiper. But the chief bar to the highest spiritual worship lies in the idea—everywhere prevalent in the older theologies—that a gulf of separation has been made between the Deity and the human soul; that the human race has fallen from a condition of moral and spiritual perfection, and that true and spiritual worship is bound up with, and dependent upon, the administration of a "scheme" or "plan of salvation." The instinctive and natural aspirations of the soul for communion with the infinite Love and Truth and Goodness, are checked by the thought that no worship is acceptable unless it passes through the mediation of Jesus, and is offered with the incense of his atoning merit. The loving Father's human children can have no free access into His presence unless they "take the name of Jesus with them." The result of this conception of the relation of the human soul to the Deity is to deprave worship into superstition. Instead of the reverent and trustful uplift of the mind in the presence of the infinite Life and Love, and the free surrender of the soul to the healing and strengthening influences that are ever seeking to renew it, we have the passionate pleading, and reiterated appeals for mercy and salvation through Jesus Christ.

Now it is part of the great mission

of the Unitarian churches to provide for a religious worship that is reverent and spiritual, and uplifting to mind and heart, and freed from the belittling superstitions of barbarous times.

A religious worship that will satisfy thoughtful and serious people to-day, must be harmonious with the larger and truer conceptions of God and man, and of the universe that our own age has ushered in.

Prayer, if it is to mean anything more than an idle form of words, must be, not the vain attempt to change the purposes, or persuade the heart of Deity; but the reverent and thoughtful uplifting of the soul to the infinite source of all strength and goodness; the opening of the avenues of the spirit to the eternal Light and Love that surrounds it; the free surrender of the human will to be the instrument of the All Holy.

If the character of our worship is affected in this way by the difference between our fundamental religious conceptions and those of the older churches, no less are our practical aims determined by our larger interpretation of the meaning of religion, and of the church's mission in the world.

Religion, according to the liberal or Unitarian conception of it, is of the very essence of human life, and God is the eternal principle of righteousness seeking to assert its supremacy in human society; and the aim of the church is to bring human life into harmony with the laws of righteousness. It is to build up the highest manhood; to develop the most perfect character. Hence the functions of the church must be numerous and many-sided. It must be an aggressor upon the powers of darkness and wrong, wherever they are intrenched; breaking off the fetters of ignorance and superstition from the minds of men, by promoting everything that makes for knowledge and enlightenment; asserting and contending for the rights of the down-trodden and the oppressed; seeking to obtain for every class, and every man, the conditions that are necessary to the attainment of the very best life that is possible. The establishment of a kingdom of love and righteousness and truth—a divine-human brotherhood in this world; this is the mission of the church to-day. Now we do not deny, for a moment that other churches are also trying to achieve these ends. The assumption that the Unitarian churches are the only ones that are endeavoring to build up a kingdom of righteousness and divine brotherhood in the world, is preposterous and utterly unfounded. Every church in existence aims at such a result; and each, in its way is helping to lessen the sum of human misery and wrong. What we claim is, that the older churches are hampered in their work by a most discouraging view as to the real character of human nature; while the liberal churches are inspired by the conviction that man, in the very essence of his being, is divine—is a son of God; that it requires no theological machinery, or "plan of salvation" to save him, but simply the development of the germs of divine life that lie in the depths of his own soul. To that divine voice within the reason and conscience and heart of man, we make our appeal. Salvation we hold to be a thing of the present, and to consist of genuine righteous character and symmetrical manhood.

Then, again, while the older churches are weighted down by heavy burdens of traditional theology, and systems of doctrine, in the defence and exposition of which they expend a great deal of valuable time and energy that ought to be devoted to the practical work of helping on the kingdom of divine righteousness and love in the world, the liberal churches have their hands perfectly free. They have no load of dogmatic theology to carry, and no dogmas to defend; but can go forth untrammeled, to apply themselves to the grand work of establishing the divine ideal of righteousness and love and brotherhood among men.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Life of Arthur Schopenhauer. By W. Wallace. New York: A. Lovell & Co.

This is one of the series of "Great Writers," edited by Prof. Eric S. Robertson, M. A., and is an admirable compend of the subject of which it treats. The author does not pretend to have built to any extent from materials outside the biographies of Gwinner & Frauenstädt, though he has drawn from some supplementary papers supplied by the philosopher's friends, and some descriptive notes from his mother. Schopenhauer himself had a small opinion of most biographical work, and Mr. Wallace has tried to avoid the error thus pointed out of "those who, instead of studying the thoughts of a philosopher make themselves acquainted with his life and history; like people who, instead of occupying themselves with a picture are rather occupied with its frame, reflecting on the taste of its carving, and the nature of its gilding." Mr. Wallace has given us an account of the great pessimist, that is both critical and sympathetic, neither falling into strained eulogy on the one hand nor narrow censure on the other.

Schopenhauer is one of the most melancholy and picturesque figures of modern history. His philosophy was the direct, if not, an entire outgrowth of his peculiar temperament. His dark, proud, solitary, yet sensitive nature was fitted to live alone and to formulate the creed of pessimism. In contrast with most other leaders of speculative opinion in Germany, Schopenhauer's name has not that intimate association with some university, the scholar's life and rank, which other leaders of great systems have. Mr. Wallace points out very discriminatingly the closer association which English philosophy has always had with popular sentiment and understanding, while the German, for the most part, is "written by professors for professors, or for those who hope to be professors some day." Reluctantly Schopenhauer abandoned his hopes of a university connection, and "took his place with the free-lances of speculation." He was not destined to gain a hearing from the learned, till long after his death. In another respect, also, Schopenhauer's early life presents a contrast to that of most philosophical students. He was not poor, nor was it until after the early formative period of his career was over that he turned his mind definitely to the study of metaphysics. Neither was he the inheritor of a load of stiff and cumbrous opinions, theological or philosophical. The home atmosphere, cold and repellant as the feeling between him and his mother rendered it, was free and hospitable to new and advanced ideas.

The philosophy of modern pessimism, as presented in the teaching of Schopenhauer, has a dark fascination of its own, probably because it is so easy to identify many of the results of that "blind force" he places at the center of things, with the seemingly portentous operation of the "natural law" of modern science. Evolution has its pessimistic side, must make place for Schopenhauer as well as Darwin and Emerson. Pessimism has its grain of truth to offer towards the final solution. The pretended philosophy that is without recognition of this element is shallow and meaningless. Early in life, we are told, Schopenhauer began to ponder over the antagonism in human nature: "the dissatisfaction which springs eternal in the human heart as we contrast each relative fulfillment with the infinite possibility." This is a dissatisfaction that must shadow at times the mind of the most determined optimist.

The fundamental principle of Schopenhauer, is thus defined by his latest biographer: "The center and root of all existence is not an idea, but a nisus or effort towards being, a blind, unconscious striving, which in universal movement sways to and fro, driving, yet not by preconceived ends, but by something which is not mere force and still less intellect, and is only definable as Will." This is the principle that forms the "One and All" of the universe, manifesting itself subjectively and objectively to man, in whom "the petrified or hypnotized heart or will of the universe finally emerges into the light of self-consciousness." Yet Schopenhauer, it should be borne in mind, was no materialist. The materialism of Vogt and Büchner he declared, could "at its best, explain the shell not the kernel of nature; for it seems unaware that the light of revelation can come only from within." The pessimism he elaborated rested on a spiritual foundation.

This is not the place to enter into a discussion of the merits of his system. Doubtless the author of this interesting study is right in saying that Schopenhauer's work, containing as he himself carefully reminds the reader, in the preface to the first edition of his first work "a single thought," is distinctly contrasted with the works of "contemporary great systematizers;" though its unity springs also to a large degree from the intense and powerful personality which created and shaped it.

It is always to be remembered in any mention of Schopenhauer that his doctrine of the Will, pitiless as it is, inculcates no self-indulgent view of life and duty, but rather the most exacting. Man can escape the action of this merciless force wholly, never, and in part, only as he practices those principles of renunciation and self-sacrifice taught by religion; though in Schopenhauer they are not urged on religious grounds. Suicide might be supposed the natural and justifiable refuge of the pessimist, but Schopenhauer teaches that inasmuch as this is the most extreme act of self-assertion, it but heightens the activity of that inexorable Will-power ruling the world; whereas obedience and endurance lessen it, in so far that they reduce the material it has to work upon, and diminish the powers of resistance.

Mr. Wallace's work is well worthy a place in the excellent series to which it belongs, and will well repay careful reading, both as an exposition of the system of thought with which it deals, and as intelligent commentary.

Periodicals.

RECENT experiments in the art of rain-making form the subject of the leading article in the *North American Review* by General Dyrenforth and Professor Newcomb, who present respectively the affirmative and negative sides of the question. The articles of second prominence are "Straws," by Henry Watterson, who tries to read the signs of the coming presidential nomination, especially in relation to the democratic party; and "The Economic Man," by E. L. Godkin, who discusses the economic theories of Ricardo and Mill. The remaining contents are an article on "Chili and her Civil War," by Capt. José M. Santa Cruz. "Speculations in Wheat," by B. P. Hutchinson, who himself tells us he did not write it, only supplied the information to a reporter. John Russell Young discusses "New Life in China;" Lewis Heresdoff "The Evolution of the Yacht;" John F. Mines, (Felix Oldboy), tells us "Drunkenness *is* Curable;" Frederick Douglas contributes a second article on Haiti. Richard Henry Stoddard writes the Lowell article, claiming the man was far greater than his work: "A poet, he was more than a poet; a critic, he was more than a critic; a thinker, he was more than a thinker; from beginning to end he was a man,—a man in every fibre and every feeling, right-minded, clear-minded, strong-minded, honest, honorable, courageous, resolute." Mrs. Kate Gannett Wells, Edward P. Jackson "Arithmetician" and James Leedan are the contributors to the department of "Notes and Comments."

THE *Forum* for October contains "An English Estimate of Lowell," by Canon Farrar. President Eliot discusses "Municipal Misgovernment," and thinks our remedy lies not in prohibitive measures against legislation, but in a trained and expert public service employed on permanent tenures. The poet Swinburne writes, in a vein sometimes instructive, sometimes rather erratic, on "Social Verse." Hon. Michael D. Horter presents a new "Plan for a Permanent Bank System." Senator Vilas discusses "The Bennett Law in Wisconsin." "The School Controversy in Illinois," circling around the question of compulsory education, is the theme of an article by E. M. Winston. W. P. Andrews, who for forty years filled the position of clerk in the criminal court of Salem, Mass., writes on the relation of modern reformatory measures in prison life to the extension of crime, claiming that crime is on the increase, owing to the laxity of the new methods. We shall hold our judgment in suspension on this point until we hear the other side. Pres. P. S. Jordan, of California, writes on "Agricultural Depression and the Waste of Time," Colonel Dodge of "The Needs of Our Army and Navy;" Henry Labouchere, in an article on "English Royalty," shows the cost of monarchy to the people.

THE *Monist* comes to us filled with the usual array of difficult but enticing themes, and noted writers: "The Present Position of Logical Theory," by Prof. John Dewey; "Will and Reason," by B. Bosanquet; "Ethnological Jurisprudence," by Justice Albert H. Post; "American Politics," by Thomas B. Preston; "Artificial Selection and the Marriage Problem," by Hiram M. Stanley; "Thought and Language," by George John Romanes. The editor, Doctor Carus, writes on "The Continuity of Evolution," in its application to the relation between the science of life and that of language. Under "Library Correspondence," Theodore Stanton writes from France on "The Intellectual Awakening of the Langue D'Oc; Christian Ufer from Germany on recent discoveries in pathological psychology. Lewis Belrose, Jr., contributes a sonnet inscribed to Emile Lettrè.

A NEW but familiar name appears among the contributors to the New England *Magazine* in Miss Ethel Parton, daughter of the historian, who appears for the first time in print, in an article on Newburyport. The article is illustrated, as is also an autobiographical sketch, by Benjamin F. Butler, the opening essay on "The Public Libraries of Massachusetts," an article on "Lowell's Pioneer," by the editor of the *Magazine* and one or two others. Edward Everett Hale also writes of Lowell, and Sarah K. Bolton has a poem on the same subject. A. D. Mayo writes on "The Woman's Movement in the South." Charles Howard Shinn contributes a story of California life, "Jan Jansen, Sheep-Herder," and Frances Courtenay Baylor, another, called "The Innocent."

THE current number of the *Review of Reviews* devotes a large portion of its space to the dead poet, Lowell, giving different phases of his work and character in five articles, the principal one of which is from the graphic pen of the editor. The Methodist International Conference, opening in Washington October 7, also receives attention, the subject being extended to a general sketch of the history and work of Methodism, with portraits of the prominent men in the denomination. The department on current events, entitled "The Progress of the World," is of usual variety and interest.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Princess Girlikin. By Ida Preston Nichols; and Other Fairy Tales, by Mary de Morgan. New York: E. P. Dutton. Cloth, 8vo. Square, pp. 256. Price, $2.00.

The Young Emperor, William II. of Germany. By Harold Frederick. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 240. Price, $1.25.

The New Theology. By John Bascom. New York: G. P. Putnam's Sons; A. C. McClurg & Co. Cloth, 12mo, pp. 217. Price, $1.50.

Sunshine in Life. Poems for the King's Daughters. Selected and arranged by Florence Pohlman Lee. New York: G. P. Putnam's Sons; Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 405. Price, $1.50.

Four and Five. By Edward Everett Hale. Boston: Roberts' Brothers. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 194. Price, $1.00.

Sermons. By Rev. Frederick Henry Hedge. Boston: Roberts Brothers. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 341. Price, $1.50.

History of the People of Israel. By Ernest Renan. Boston: Roberts Brothers. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 429. Price, $2.50.

The Little New Neighbor. By Mary D. Brine. Illustrated by Miss A. G. Plympton. Cloth, 8vo, pp. 84. Price, $1.00.

Mind and Matter; or The Substance of the Soul. By William Hemstreet. New York: Fowler & Wells Co. Cloth, 12mo, pp. 151.

The Ride to the Lady. By Helen Gray Cone. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 95. Price, $1.00.

Abraham Lincoln. By Carl Schurz. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 117. Price, $1.00.

The Professor at the Breakfast Table. The Autocrat of the Breakfast Table. Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. 2 vols. Cloth, 12mo, pp. 332 and 321.

A Handful of Lavender. By Lizette Woodworth Reese. Boston: Houghton, Mifflin & Co. Ornamented boards. 16mo, pp. 99. Price, $1.00.

The Poet at the Breakfast-Table. After the Teacups. By Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. Cloth, 12mo. Price, $1.50 each.

American Literature. By Julian Hawthorne and Leonard Lemmon. Boston: D. C. Heath. Cloth, 12mo, pp 319. Price, $1.25.

Church and Creed. By R. Heber Newton. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12 mo, pp. 212. Price, 75 cts.

Portugal. By H. Morse Stephens. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 448. Price, $1.50.

The Leaf-Collector's Hand-book. By Charles S. Newhall. New York: G. P. Putnam's Sons. Chicago: Brentano's. Cloth, 8vo, pp. 203. Price, $2.00.

Life of Jane Welsh Carlyle. By Mrs. Alexander Ireland. New York: Charles L. Webster & Co. Cloth, 8mo, pp. 329.

Russian Traits and Terrors. By E. B. Lanin. Boston: Benj. R. Tucker. Paper, 12mo, pp. 288. Price 35 cts.

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Notes from the Field.

Sioux City, Ia.—The programme for Unity Club, of Sioux City, for 1891-'92, provides for twenty-nine meetings, beginning October 24, and ending May 14. The work falls into two sections. The Poetry Section will study the writings of George Eliot, reading especially Adam Bede, Silas Marner and Romola. The History Section will study the growth of English liberty; using "Greene's Shorter History of the English People," as a text-book. The two sections will occupy alternate evenings each week. A generous portion of each meeting is set apart for conversation along lines carefully marked out. The officers of the club are George W. Oberholtzer, President; Mrs. Julius Pappe, Secretary and Treasurer; E. H. Hubbard and Elinor E. Gordon, Leaders of Poetry Section; and A. L. Hudson and P. K. Holbrook, Leaders of History Section. Unity Circle announces, in a separate programme various afternoon meetings each month; meetings for the study of Tennyson, Browning, Wordsworth, Adelaide Proctor; also for the study of the Unitarian Movement, for lessons in Natural History and Hygiene, and for the consideration of Questions of the Day and Current Events. The officers of the Circle are Mrs. L. W. Needham, President; Mrs. E. H. Beldon, Vice President; Mrs. G. B. Healy, Secretary; Mrs. S. E. Ayres, Treasurer. There is a Postoffice Mission Committee, an Advertising Committee, an Auditing Committee and a Calling Committee. The latter divides the parish into six districts and places each in the care of a sub-committee.

Year-Book Correction.—The following names of Unitarian ministers in the West were inadvertently omitted from the Western Year-Book of 1891-1892, and should have place therein, viz.:

*Arthur Beavis,
Julius Blass, Evansville, Ind. (German Society).
*Oscar Clute, Agricultural College, Michigan.
*Joseph F. Gibbs, Greeley, Colo.
*Thomas L. Gorman, Columbus, O.
*George H. Greer, Tacoma, Wash.
*John H. Heywood, Louisville, Ky.
*Daniel Rowen, Detroit, Mich.
Ernest C. Smith,
*Ralph P. E. Thatcher, Zumbrota, Minn.
*John Visher, Chicago, Ills.
*Martin W. Willis, St. Louis, Mo.

The name of Reed Stuart, Detroit, Mich., should have been omitted from the list of Unitarian ministers, for though the minister of a Unitarian church he has never asked or received the formal fellowship of the denomination. It goes without saying that the above errors were wholly unintentional and are much regretted by the compilers of the Year-Book. Mr. Effinger's long illness left the work almost wholly in the hands of Mr. Gannett, who, at his home in Rochester, N. Y., spent much time and patient care in endeavoring to have the lists correct, but at such long range the inevitable errors crept in.

Chicago.—We are glad to chronicle the services at the Church of the Messiah which formally installed Rev. W. W. Fenn as pastor of that society. The congregation met in the newly-renovated church, which with its lighter coloring and more modern appointments wore a cheerful look. The exercises were opened with an anthem, prayer by Rev. E. I. Galvin, and readings by Rev. J. R. Effinger; Dr. Thomas, as stated in another place, preached the sermon. The charge to the pastor was given by Rev. Grindall Reynolds, who performed the same office when Mr. Fenn entered his first pastorate at Pittsfield, Mass. The right hand of fellowship was extended by Rev. J. Ll. Jones. Mr. Milsted, of Unity Church, gave the charge to the people and Mr. Blake offered the installation prayer.

—Rev. Grindall Reynolds and Rev. T. B. Forbush called at Headquarters, Monday. Also Rev. and Mrs. L. W. Sprague, on their way to their new pastorate, Pomona, Col.

Chicago Unitarian Club.—A business meeting of the officers of the Chicago Unitarian Club was held at 175 Dearborn street, September 28, 2 P. M. There were present, Messrs. Jones, Effinger and Fenn, Mrs. Woolley and Mr. Dow. Mr. Effinger in the chair. The object of the meeting was to arrange for the November meeting of the Club. It was decided that Mr. Fenn should read a paper, subject of his own choice, and that the meeting should be held at the residence of Mrs. F. J. Howe, 444 Chestnut street, the second Thursday in November. The secretary was informally requested to consult with the officers of the Channing Club and inquire into the possibility of a joint meeting of the clubs some time during the winter, and an earnest desire was expressed by all present to bring a general rally of Chicago Unitarians for the promotion of social unity among the churches. CAROLINE HOWE, *Sec'y.*

Philadelphia.—The *Conservator* for September contains a characteristic article from Sidney Morse entitled "The Second Annex to Leaves of Grass." It is a heart tribute to Walt Whitman. "What is the Moral Life?" by W. M. Salter is a noble statement of the aim of the ethical movement.

Wisconsin Conference.—The forty-sixth session of the Wisconsin Conference of Unitarian and Independent Societies will be held in Unity Church, Eau Claire, October, 26-28. The opening sermon will be given by Rev. Grindall Reynolds, of Boston, Mass. Rev. Olympia Brown, of Racine, Rev. W. F. Place, of Arcadia, Mr. Henry T. Secrist of Milwaukee, Rev. T. B. Forbush, of Chicago, Rev. S. F. Gibb, of Janesville and Rev. W. S. Vail, of St. Paul, are announced to take part in the exercises of the Conference. On the afternoon of the 27th Mr. Henry T. Secrist of Milwaukee, will be ordained. All who are interested in promoting Rational Religion, whether Unitarians, Universalists, or of any other or no denominational connection are cordially invited to attend this meeting. The members of Unity Church and congregation offer the hospitality of their homes to all who can come. It is requested that names be sent in advance to Mrs. Martha C. Keyes, 1218 State street, together with the time of arrival, if by the night trains. Those arriving by the day trains may go directly to the church, corner of South Farwell and Gray streets. To any who prefer hotel accommodations the Galloway, Eau Claire, and Frawley Houses offer reduced rates.

Boston.—At the Monday Club Messrs. Kumar, of Calcutta, and Chandra, of Bombay, will discuss "India—its Women and its Opium Trade."

—The Sunday-school Teachers' Union will hold its first meeting Oct. 19. Essay and conversation on Rev. C. F. Dole's new Uniform Sunday-school Lessons. The session will comprise a social gathering from 5 to 6 P. M. Collation at 6. Essay and discussion at 6:30 to 9.

—Miss Wheelock gives every Saturday at Tremont Temple to Sunday-school teachers free lessons in methods of instructing pupils.

—At Rev. E. E. Hale's church a Sunday-noon class will be formed to study "Christian History." The second course of lessons will be on "Christian Poetry."

—The venerable Rev. George W. Briggs has so far recovered his health that he has preached one Sunday in his Cambridge pulpit. It was a happy day for his parishioners. Flowers covered the pulpit and many old friends assembled to hear his sermon. He looked well but his voice was slightly tremulous.

Alton, Ill.—The Alton Unity Club announces its programme of study and entertainment for the season of 1891-92. Seven evenings are set apart to the study of countries ranging from Alton to Japan, China, Australia, India, Liberia and Russia, Norway, Sweden and Denmark. Seven other evenings are to be devoted to the study of Emerson, an essay and a poem to be given at each one of these meetings. The Social and Musical Section will hold four meetings. The officers of the Club are Mr. Frank Fisher, President; Miss Julia Phillips, Vice-President; Miss Dora Homeyer, Secretary, and Miss Isabel Flagg, Treasurer. The Club meets fortnightly, on Tuesday evenings in the Unitarian Church parlors. Music at each meeting and a cordial welcome to all.

Lincoln, Neb.—The Unity Club of the Unitarian church of this city was organized the 9th inst. with a membership of twenty-five. The following officers were elected: President, Hon. N. S. Harwood; vice-president, Mr. G. P. Faucon; secretary and treasurer, Miss Sara Schwab. Executive committee, Rev. Lloyd Skinner, Mrs. S. Schwab, Mrs. Henry E. Lewis, Dr. Mitchell. Work was planned for in three sections. 1. Contemporary Literature, History, Science and Art. 2. Studies in the French Revolution in connection with Dickens' "Tale of Two Cities." 3. The Economic and Industrial problems of Money, Profit Sharing, Single Tax, and Labor Troubles, and the Remedies

Sunday Opening of the World's Fair.—The Illinois Universalists in convention assembled at Macomb, Illinois, recently, adopted the following:

WHEREAS, It is desirable that the best possible observation of Sunday should be secured during the great Columbian Exposition in Chicago: and

WHEREAS, The day was made to promote man's best interests, it is the sense of this convention that while the machinery should be silent, the parks, gardens, art gallery, and scientific collections, and all other attractions calculated to educate and improve the mind should be open during Sunday, and thus be a potent means of counteracting the many temptations with which the great city will abound; and inasmuch as the attractions of the Fair will be fewer on Sunday than other days, we recommend a reduction of the admission fee on that day in the interest of the laboring class.

Denver, Col.—We have received a copy of *Unity Notes*, a four-page monthly in covers, devoted to the interests of the First Unitarian Church and Sunday-school of Denver. From it we learn of the illness (October 11), of Rev. S. A. Eliot, but who at that writing was improving and hoped after a short visit to be able to resume his regular duties. October 25, will be observed as "Prison Sunday," when Mr. Eliot will speak on the causes and prevention of crime. The Women's Alliance of Unity Church inaugurated its fall and winter season on the afternoon of October 7. The Calendar of the Alliance with list of officers and committees for 1891-92 is published.

Hinsdale, Ill.—The ladies of Unity Church, Hinsdale, welcomed their new pastor and his wife, Prof. A. W. Gould, Tuesday evening, Oct. 13, with a Harvest sociable and reception. The church was handsomely decorated with autumn leaves, smilax and flowers. The ladies also sent a varied assortment of preserved fruits and jellies which at the close of the evening were presented to Mrs. Gould. With music and light refreshments a very pleasant evening was spent. Many friends from other churches were present.

Englewood, Ill.—*The Universalist Messenger*, of October 10, reports a prosperous condition in the First Universalist Church of Englewood, of which Florence E. Kollock is minister. The pastor's Monday evening receptions are largely attended. The Y. P. C. U. on Sunday evening, the circle of young ladies for the study of American authors, the Woman's Club for the study of Emerson, and the Sunday congregations showing "over forty per cent of the audience to be men," all indicate a live church.

HISTORY OF THE ARGUMENTS FOR THE

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BY REV. DR. AARON HAHN,

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Contents: Introduction; The Cosmological Argument; The Theological Argument; The Ontological Argument; The Moral Argument; The Historical Argument; The Argument of the Jewish Theosophy; The Argument of the Christian Church; The Argument of the Mohammedans.

PRESS OPINIONS.

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Secular Age: "This scholarly production will be welcomed by those who desire to trace the progress of thought in all ages upon this great question. The arguments that have been advanced from the time of Pythagoras to Darwin have been clearly and forcibly set forth. This latest work from the pen of Dr. Hahn should have a large sale among scholars and thinkers."

Cleveland Plain Dealer: "A small volume containing the results of wide reading and patient study has been prepared by Rabbi Hahn, in which is given the 'History of the Arguments for the Existence of God.' The result is an interesting and valuable compendium of information on this great subject."

Christian At Work: "This is an intensely interesting book, from the scholarly pen of one who has evidently given this subject the most exhaustive investigation. We have whole libraries on the existence of God, but little, if anything, tracing so thoroughly as is here done the efforts that the human mind has made to solve the great problem of the Divine existence. The book is one of intense interest, and a strong barrier thrown up against the skepticism of the times. It is written with great literary ability, and will be prized as a treasure by our theologians."

Chicago Tribune: "Rabbi Hahn treats the arguments for the existence of God in a historical form, traces the progress of thought on this subject from the earliest Greek philosophers down to our own times. In this general resumé he presents a clear outline of the cosmological, theological, ontological, moral and historical arguments. He also gives a very interesting account of the argumentation of the Jewish Theosophy of the Christian Church and of the Mohammedans. In his consideration of the Jewish Theosophy he combats with strong reasons the positions of W. Robertson Smith, Prof. Kuenen and Wellhausen in regard to the doctrine of God as held by the early Hebrews."

Evangelical Messenger, Cleveland: "In this volume the learned Rabbi Hahn presents in strong and lucid style a comprehensive 'History of the Arguments for the Existence of God,' passing through an elaborate introduction to the careful consideration of his theme. The book is valuable for reference, as well as for instruction and quickening of the mind and heart."

Archives Israelites, Paris: "En ces temps de naturalisme, de materialisme et d'atheisme, it est bon de remettre sous les yeux de ceux qui lisent les differentes preuves de l'existence de Dieu. C'est ce qu'a pense avec raison M. Hahn, rabbin a Cleveland, et il nous expose tour a tour les diverses sortes d'arguments par lesquels les philosophes anciens et modernes se sont efforces de nous prouver l'existence d'un etre supreme. Il prend ces arguments a leur naissance, et nous montre les modifications que leurs termes ont subies a travers les siecles et jusqu'a nos jours.

"M. Hahn expose avec beaucoup de clarte les idees de ceux qu'il appelle en temoignage en faveur du dogme qu'il defend. On voit qu'il a etudie a fond les philosophes anciens et modernes, et l'ouvrage dont il a dote la litterature Americaine merit d'etre lu et medite de ce cote de l'Ocean aussi bien qu'aux Etats-Unis."

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The Home.

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Sun.—The angels come to visit us and we only know them when they are gone.

Mon.—No man is matriculated to the art of life till he has been well tempted.

Tues.—The beginning of compunction is the beginning of a new life.

Wed.—There's many a good bit of work done with a sad heart.

Thurs.—We hardly learn humility and tenderness, except by suffering.

Fri.—Our thoughts are often worse than we are, just as they are often better than we are.

Sat.—The right to rebellion is the right to seek a higher rule, and not to wander in mere lawlessness.

—*George Eliot.*

To Florence—Eight Years Old.

Sparkling eyes, busy feet,
Merry laugh, caresses sweet,
Little Florence!
I wonder, as down life's pathway she goes,
Will she pluck the violet, or will the rose
Be found in her tresses of dark brown hair
And lending its gracefully regal air
To Florence?

Little sprite, never at rest
Twittering bird, in its nest,
Happy Florence!
I wonder, when birdie spreads wings and flies
With joyous carols, to other bright skies,
Will life seem as sweet, as full of delight
The morning as glad, as peaceful the night,
Without Florence?

Slowly pass, with lingering tread,
Youth's bright years; and blessings shed
Over Florence!
Roses and violets, lend her your charm,
Love, tenderly, guard and keep her from harm,
And child-like innocence, peace serene
Be womanhood's crown of our fairy, our queen;
God bless Florence.

ANNA L. PARKER.

School Festival in India.

POONA, March 12, 1891.

Yesterday was the second anniversary of the opening of a work in India in which you are much interested, and this was Pundita Ramabai's Sharada Sadana, or Home for High-caste Child-widows, which seems to have entered upon a new career of prosperity, there being at this date just thirty of these unfortunate young women there in the home and at study. . . . .

The day before the anniversary the Maharaja of Mysore, in whose dominions Ramabai was born, visited the Sadana, with his suite. His Highness is a young man of twenty-eight years, with a handsome, intelligent face, and greatly interested in the well-being of his subjects, and especially in the education of girls. In his capital is the largest girls' school in all India, composed of more than five hundred high-caste girls, many of whom are married and a few are widows. . . .

The Maharaja seemed greatly pleased, and, indeed, it was a novel sight to sit in the presence of a school of forty pupils, thirty of whom were widow-students. There was an address by Ramabai, in which she alluded touchingly to her father's efforts in the territory of His Highness, and in behalf of female education. "Ananti Shastri," her father, had begun a temple, she said, in honor of the god whom he worshiped. Many hewn stones had been brought to a chosen site, and many thousands of rupees expended, and then the work had ceased, and the stones remain to this day as he left them. But a fairer temple than the one of stone was the one begun in the education of his wife, her mother, and in honor of the goddess Sharada, or Wisdom. And it is due to that mother's influence that she is enabled to show to-day this temple of the despised and rejected material, which with God's help, she believes is destined to rise to nobler proportions than was ever dreamed in the jungles of Gungamul. But the success of her father in educating one woman, fifty years or more ago, was the greatest achievement possible at that time, and all thanks were due to him for anything that the Sadana might accomplish.

Mr. Iyengar responded in behalf of the Maharaja. . . . . The kindest and most grateful allusions were made to the friends in America and England who are aiding the work. There were songs and recitations by the pupils, and the distinguished guests departed. The Maharaja afterwards sent over a cheque for five hundred rupees, and Mr. Iyengar wrote in the Visitors' Book that "His Highness wished her every success."

The next day came the anniversary exercises of the school, which were so admirably conducted that to many it was an important event. Two large rooms were thrown into one, in the center of which was the seat of honor for the presiding lady, this seat being an immense cushion some four feet square, covered with white muslin, and raised a few inches above the floor. Upon it was a large, round bolster and a low stand for flowers. Here sat in the oriental fashion Mrs. Ramabai Ranade, the wife of one of the members of the Poona Board, resplendent in head-ornaments, ear-rings, nose-ring of large pearls and diamonds, pearls and emeralds and rubies in collar; and the strings that covered her chest like a stomacher, and in a magnificent *saree* of silk and gold, with bracelets reaching half way to her elbow, and silver rings upon her bare toes. Near her sat Pundita Ramabai in the same fashion, and barefoot, upon the floor, but without ornament, and in her simple white *saree*. Along one side of the room were the pupils of the school, also seated upon the floor; on another the native ladies who had been invited; on the third side, native gentlemen, barefoot, in white dress and turbans, and last the few missionaries and English people who had come, and who were allowed the dignity of chairs. A great many visitors came, and Ramabai delivered a long address telling of her visit to America, the love her friends there had shown her and her work, and giving a history of that work. There were songs and dialogues by the pupils showing great improvement during the last year. —*Extracts from an article in The Look-Out for June, by Sarah Dix Hamlin.*

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III.—BRAHMANISM.

LESSON VII.

1. What gods are mentioned in the Vedas, their place in nature, and attitude toward man. (Consider especially Varuna, Agni, and Indra.)

2. Compare the later Hindu trinity. *Brahma*, the Creator. *Siva*, the Destroyer. *Vishnu*, the Preserver, with the Christian.

3. Stories of these gods—especially of Krishna (Vishnu). Comparing them with those of Jesus, Samson, and Hercules.

4. Have we really many distinct gods in this worship (polytheism), or only various acts and aspects of one god (monothesm or panthesm)?

5. Rammohun Roy and his theism. "One of the greatest men India has produced."—Sir Monier-Williams.

NOTES.

In the **Rig-Veda** there are allusions to thirty-three gods. A common appellation of a god was "Father," or "Saviour." Some were addressed as having a thousand names, so that in the latest development of the religion of India, we hear of 33,000, and even of 33,000,000 deities.

The Earliest Worship, according to these Scriptures, seems to have been a recognition of human and divine powers in nature. Idolatry was not taught. Some of the hymns are monotheistic.

Here is the beginning and end of one:

"In the beginning there arose a golden child;
He was the one born Lord of all there is;
He established the earth and this sky,
Who is the God to whom we offer sacrifices.
* * * *
"He who alone is God, above all gods,
He who is the God to whom we shall offer sacrifices."

The most prominent deities are described by terms which imply human qualities and relationship. They are addressed, as for the moment, exercising the functions of father, mother, mother, brother, son, master, teacher, or friend. They are represented as loving songs and libations, wealth, beauty and wisdom; and the tributes of obedience and righteousness. They are the givers of every good and perfect gift.

Varuna, the sky his garment and the storm his breath, sees all the truth or falsehood of men,—nothing escapes his countless eyes, (the stars).

Agni, liking the frequent oblations of butter and rice, is glad also of a hog to make the worship complete and glorious.

Indra was the most popular of the Vedic deities,—a great hero, never conquered. He is sometimes called, like Greek Jove, "The Thunderer." Horses were sacrificed to him; and the intoxicating Soma juice, mingled with milk, was poured out for him, to strengthen him against his enemies.

The Triad, (or Tri-murti) as developed into the triple personality of Brahma, Siva and Vishnu is not found (though foreshadowed) in the Vedas. Various significations have been found in it, as "integration, disintegration, and reintegration," or it is symbolized by the trident and triangle, or "solid, liquid, and gaseous."

"In our sense God is altogether incapable of a plural."—*Max Mueller.*

Rammohun Roy, born in the Province of Bengal, May 1774, died in Bristol, Eng., Sept., 1833.

Horlicks Malted Milk.

"Its Effect Was Little Short of Miraculous."

DONGAN HILLS, S. I., April 22, 1891.

MALTED MILK CO., Racine, Wis.

DEAR SIRS:—I enclose a picture of our little two-year-old daughter "Dot." I send it with deepest gratitude for privilege of using your food, **MALTED MILK. I FEEL THAT WE OWE OUR LITTLE ONE'S LIFE TO YOU.** She was a tiny one from the start. We tried every food in the market in Boston. She could eat nothing it seemed. She barely managed to live for six months. We were again and again in despair of her life. With but little faith I bought **MALTED MILK. Its effect was little short of miraculous.** She liked it from the first taste. She began to grow immediately. The problem was solved and her life was saved.

Last spring while teething she had a terrible attack of pneumonia. We feared the worst, but her vitality was such she bravely fought it through, and you see her thus to-day. I feel it a sacred duty to help you to present to the world your great discovery in children's food. It seems to me it has no rival. Make any use of this you please and refer to me in any way you like.

Sincerely,

THOS. DIXON, Jr.

Pastor of the Twenty-third Street Baptist Church, New York.

"DOT," TWO YEARS.

A Sample of Malted Milk will be sent free by mail upon request. MALTED MILK CO., Racine, Wis.

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Publisher's Notes.

To my Friends the Readers of Unity:—

An order received last week from James Pott & Company, a leading publishing house of New York, whose books are mostly of the Episcopalian order, calls for five thousand copies of Mr. Gannett's sermon, "Blessed be Drudgery," in a special holiday edition. I have concluded to offer such an edition to UNITY readers also. It will not interfere with the sale of the Unity Short Tract edition, which may still be had at a cent a copy, or sixty cents a dozen; but the new edition will have twenty-eight pages, in leaded type, besides a dainty cover, and will sell for ten cents a copy or a dollar a dozen. The edition will be ready by the end of the month, and advance orders will be filled promptly on the day of publication.

In another column is an advertisement of reference books, for this year's course of Sunday-school lessons. The books are those recommended by Mr. Learned in a circular which he had printed for his own church at St. Louis. In addition to the books named in the advertisement, he recommended "Outlines of the History of Religion," by C. P. Tiele. Messrs. Worthington & Hill omit this book from the list for the reason that it is out of print in America, and can not be obtained unless a chance copy be found at some second-hand store. Will readers please note that the books are to be obtained at the address given in the advertisement, and not from me? I have been obliged, for lack of room, both in office space and in UNITY'S advertising space, to give up book-selling except as to my own publications and those of George H. Ellis, catalogues of which I am always glad to send free.

"JOHN AUBURNTOP, NOVELIST," by Anson Uriel Hancock (cloth, $1.25, paper 50 cents) is a book which I published in August, and which has not yet had the attention from the readers of UNITY that I am persuaded it deserves. A review comes to my table to-day from *The Central West*, a Presbyterian weekly. I quote:

"It gives the story of a thorough Western man in a thoroughly Western style. The scenes are laid in Nebraska and there is a realism about the description of them which makes them live before the eyes of the reader. The career of an intellectual, independent western youth is admirably depicted. Mr. Hancock writes extremely well. Some of his sentences deserve to be framed in proverbial quotation for their terseness and originality. He is rather cynical in his views of love. Perhaps he has not as yet had a genuine case of the tender passion. But he is enthusiastic and accurate in his literary criticisms, many of which are woven into this story. In theology he is decidedly liberal in tendency, but there is a sincerity about his utterances suggesting that they have sprung from deep conviction. It is a bigoted heart, indeed, that can not honor him for this, though one may differ from him. John Auburntop is not hurt by over-religiousness. It is a thoroughly enjoyable story and should have a large sale, particularly in the West."

Sunday-schools intending to celebrate Harvest Sunday should send at once to the Western Unitarian Sunday-school Society, 175 Dearborn street, Chicago, for their special Harvest service, price three cents a copy or $2.50 a hundred. Better still, order a supply of Unity Festivals, a book containing services for Easter, Flower, Harvest, Christmas, National, and Covenant Sundays, with a varied selection of songs appropriate to the occasions. Sample copy of this book mailed for thirty cents, a hundred copies sent by express for $15, less than a hundred $2.50 a dozen.

I am always glad of the opportunity to send packages of sample copies of UNITY for distribution in a church or a place where a church ought to be. Perhaps the copies of UNITY will help make the church possible. Is not *your* town the place to try it? It will cost you only a little trouble. If you prefer to send the addresses of people who might be interested, I will mail the papers to each one singly.

C. H. K.

The publisher of UNITY has received the following letters and takes great pleasure in making them public, as it is a satisfaction after publishing a large advertisement to know that it not only paid the man who inserted the advertisement, but also gave great pleasure to every one who replied:

PARK ST. CHURCH,
BRIDGEPORT, CONN., Oct. 1, 1891.

J. D. LARKIN & Co., Buffalo, N. Y.

GENTLEMEN:—The "Chautauqua" Lamp is here and supplying the light for me to write this letter. "The most graceful and elegant lamp I ever saw" the lady says.

The soap and toilet articles are greater in quantity and better in quality than I expected.

You may use this letter in any way you think best.

With best wishes, I am
Sincerely yours,
(REV.) EDWARD GRIER FULLERTON.

WILLIAMSTOWN, VA., Sept. 28, 1891.
PARSONAGE.

J. D. LARKIN & Co., Buffalo, N. Y.

GENTLEMEN:—I can not refrain from writing you this letter expressing my perfect satisfaction with the goods you have sent. My wife is greatly pleased with the "Sweet Home" soap and various toilet articles, and the Chautauqua Piano Lamp is certainly most beautiful and useful.

If you can use this letter in any public way to your own advantage, you are welcome to do so.

With best wishes for the success of Chautauqua and the "Chautauqua Piano Lamp," I remain
Very respectfully,
REV. R. L. NANTON.

New Factory at Griffith.

Jay Dwiggins & Co. have just closed a contract with G. G. Williams, formerly of West Branch, Mich., to locate at Griffith, Ind., his woodenware factory, working thirty to forty hands. It will be in operation by Dec. 1, 1891. Eight carloads of machinery and material have already arrived, and the construction of his two-story 60x80 factory building is under way. The site selected for this factory is just across Junction avenue, west of block 3, Dwiggins' addition, and on the line of the Chicago & Erie and Michigan Central railroads. Contracts have also been let for the erection of a store and boarding house, and residences, and several more are already under negotiation.

WOULD N'T READ AN "AD" FOR $10!!

SOME PEOPLE WOULD N'T—WOULD YOU?

To the first twenty who read this advertisement through, then cut it out and send it to us asking for our free Griffith folder with full particulars of our

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We will send a credit of $10, good on any real estate bought of us. To the next ten we will send a free admission ticket to the World's Fair. Try us and see if we don't do just as we say. Cut this out sure, and you had better send $2 deposit with it to secure the best unsold lot. Balance $4 to $10 monthly. The best lots going fast! **Within a short time, when the factories are running, lots will bring five to ten times present prices.**

Griffith has four railroads all now built and in operation, crossing on a single acre. You've seen this "starfish" before, have n't you? It is a correct drawing of the railroad tracks now constructed and in use at Griffith.

Three of these are **Great Eastern Trunk Lines**—namely, the Chicago & Erie, the Michigan Central and the Grand Trunk.

The fourth road is the Elgin, Joliet & Eastern and Great Outer Belt Line, encircling Chicago and intersecting **Twenty-six other Lines of Railroads**, giving Griffith the Chicago rates of freight to and from all points of the world on carload and less than carload lots.

The Standard Oil Pipe Line runs through Griffith, bringing crude petroleum for fuel from the Ohio Oil Fields, supplying it to factories at **two-thirds the cost of coal.**

GRIFFITH is the coming **Great Manufacturing Suburb of Chicago.**

Now we want to hear from you by return mail. Send your deposit of $2 per lot now by check, draft, express or post order and we will reserve the **best unsold lots for you.** A day's delay may make a great difference in the lots you get, as the best ones are going fast. 300,000 others are now reading this, too!

Say about what priced lots you want. They range from $100 for resident lots to $400 for business lots. Monthly payments from $4 to $10 per lot. We will select good ones. **If you are not suited you may exchange** for any others unsold. We refer to the Columbia National and the Metropolitan National Banks of Chicago, and to the Chicago Real Estate Board. Look us up. Mention UNITY.

JAY DWIGGINS & CO., 409 Chamber of Commerce, Chicago.

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Recommended by Rev. J. C. Learned to Teachers using the Six Years' Course.

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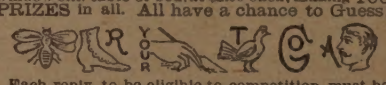
WE give 80 Prizes in Cash, as follows: 5 of $10.00 each; 12 of $5.00; 10 of $3.00; 28 of $2.00 and 25 of $1.00. Also 3 World Typewriters, at $15.00 each; and 17 Book Rests, to attach to any chair, window sill, table or bed, at $2.00 each, making 100 PRIZES in all. All have a chance to Guess!



Each reply, to be eligible to competition, must be accompanied by 50 cents for a year's subscription to
THE ILLUSTRATED HOME JOURNAL,
an elegant Monthly, devoted to the Home, Fashion, Music, Stories, and Decorative Art. Prizes sent for every Tenth Subscription on the day it is received. Send 50 cents and your answer, before Dec. 1, 1891, when the names of the winners will be published.
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